

THE

Spirit of Quakerism,

And the Danger of their

Divine Revelation

LAI D OPEN :

In a faithful Narrative of their malicious
Prosecution of *Henry Winder*, and his Wife, as
Murderers, at the publick Assize at *Carlisle*.

By *Henry Winder*.

WITH

Notable Reflections on the said Narrative:
Containing several other Instances of their pre-
tended Revelations, &c.

*Mat. 7. 15. Beware of false Prophets which come unto
you in sheeps cloathing, but inwardly they are raven-
ing Wolves. v. 16. Ye shall know them by their fruits.
John. 4. 1. Beloved, believe not every Spirit, but try
the Spirits whether they are of God.*

Tantæ animis cœlestibus Iræ!

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in Little Britain, 1696. Price 6d.

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The AUTHOR's P R E F A C E.

Being desired by Persons of Worth and Eminence to give a publick account of the doleful and unparalel'd Conflict I had with the Quakers, which was publicly acted, and yet so variously reported, that 'twas possible for those living at a distance to know the Truth; I assent unto their importunity, and herein give a Relation of the most material Passages: It's true, the wrong they have done me was a sufficient incentive to have used all my strength to have made their Villany as notorious as possible; Nevertheless they see, and the World sees how I have been to do it; my Reasons are such as these.

My Wife was against it, two of the Accusers being her own Sisters, whom she was loth to expose to perpetual infamy, or to have them stand marked to Posterity for Blasphemy, though she knew full well, that they vehemently desired for her Bless'd; could they have got it in any such way would advance the Credit of their Revelations; for all the small encounters she had with them by word and writing, when it was once over, she would often say, She could not forgive them, and wish their Abuses might be blot-
ted out of her Memory, except so much as might stir her up to thankfulness for her deliverance; but I considered that this was fulfilled that saying of our Lord in Mat. 10.
16. I am come to set a Man at variance against
his Father, and the Daughter against her Mother,
and a Man's Foes shall be they of his own House

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2. I was hindred by Thoughts of my own unworthiness to be the Subject of such a story. It's true, at first I looked on it as an afflicting Providence, but afterward thought it a Duty far surpassing my deserts, that God should choose for his Instrument to fight this Battle, and to bring down the Pride of the Towering lofty Spirit; and when I considered what Persons our Saviour chose for his great Apostles I soon infer'd that Omnipotence could conquer by unlikely Instruments.

— 3. I thought that Party so under the Power of Prejudice that the clearest Convictions offered to them would be like water spilt upon the ground, as yet; so I thought, if it pleased God that I should live till that Prejudice was a little removed, which I knew could not be without long Experience, I would then give some Relation of the Matter to manifest to the World that what I should do, proceeded from a calmness of Mind, not from fury, or desire of revenge. I had large and sad Experience how hard it was to disentangle, and reclaim those that have entertained any thing under the Notion of a Divine Revelation; one might as well attempt to remove a Mountain as beat them out of their Conceit, though so utterly false as ever the Father of Lyes can invent. Time I hoped would make them more flexible, and then this narration would be a word in due season, therefore I now hasten to perform my Promise.

To these the Publisher adds: When I received these Papers in London, I find the Quakers in open Dispute each Party calling the other Apostates, but not agreeing upon a Judge of their Controversy; Would they both consider this Story, it must lead them to the right and true end of this Strife. G. K. is called Apostate, but from what? Not from Scripture-Doctrine to which he now returns; but from Quakers fictions; so might a Jewish or a Gentile Convert to Christianity be called Apostate, but that sort of Apostasy is every Mans duty. 2 Cor 6. 16. He recriminates that W. P. &c. are Apostates, but how will he prove it, unless Scripture be owned as Judge? Here

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They see the grand delusion, their pretended immediate Revelation plainly appearing to be Imposture; so that till we have a certain appeal, it's lost Labour to argue other Points; and to appeal to G. F. or to a yearly meeting, he knows is downright Popery. Finding things in this Posture, and others at work upon this restaffory People, I think it a Service seasonable, and due to this Generation, to send them this co-operating Alarm; and hopeful too, because in some of them a more docile, flexible temper appears, and G. K. is so far from their arrogant Conceit of Infallibility, or speaking and writing all by immediate Inspiration, that he promises to correct his own Books. I well know, this touches their Diana, and that the mildest of this Sect never took kindly the least contradiction at any hand; for they would not suspect themselves in the least Error; And why then should they bear Opposition, or bear persecution, who cannot err? If they be infallibly right, we are all infallibly wrong: But I value not their Rage. And since I find their Leaders so much delight in Father Malebranch, and the Sceptical writings of our day, I will not despair but they may question whether they have in all things followed a true Light; Never did People so soon, and so egregiously depart from their Primitive Form, and gifted Simplicity, which (as I see one tells them in Print) argues that they were either much out of the way at first, or are so now; They cannot act things so contrary upon an unchanged Principle; but if changed, then not infallible; the Holy Spirit changes not one tittle of his Oracles. They know what hindered the Council of Trent to reform any the grossest abuses, viz. Lest they should confess their Church had erred, or needed Reformation: Either then let the Quakers avow their Reformation, or shake hands with their dear Mother of Rome and Brethren of Trent, but reform they cannot, must not, till beaten out of this cursed pretence of Divine Inspiration, the strongest hold of the Devil. That they may be so rescued is my aim and Prayer; to that end I expose herein only what ought to be exposed, a bloody, unnatural Villany, perpetrated in the Name of the Lord, whereby

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whereby they utterly forfeit their affected Name of Friends. Still I find them busy to draw unwary Souls into their Net; such there is need to confirm by a loud caution, and they'll accept this Service, though it may be the sinless Friends will not yet blush, who knew all this Story 23 years ago, and should have disclaimed the Actors, but did not. Let them hear or forbear, I do hereby acquaint them and others, that when they please, I am ready to favour them farther, by sending abroad, 1. One of their own very Original Rolls of Testimonies against a certain City in this Kingdom, wherein they seemed to have used the Prophecy of Jeremiah, Ezekiel, and Zechariah, which I lately measuring found to be above 13 Ells long, and all full.

2. And with this a farther Essay by a Learned, peaceable, compassionate Friend of theirs, wherein he proves at large from their Prints and Practises, that they pretend to no less than such Inspiration as the Lord's Prophets and Apostles had of old; yet they have no such Inspiration. This he argues: 1. From their many Impertinences and Nonsense in their Books; which cannot without Blasphemy be attributed to the holy Spirit. 2. From the many flat contradictions of one such inspired Pretender unto another, especially their Women. 3. Their scurrilous rayling at their best opposers. 4. Their apparent contradictions to plain Scripture. 5. Miserable perversions, and grossest Misinterpretations of Scripture. 6. Their Novel Opinions not heard before in the Church of Christ. 7. The allowed novelty of their Sect, having no pretence to Succession. 8. Their many Doctrines calculated to serve Popery, instanced in Nine heads of Doctrine, wherein they agree with Papists against Scripture. 9. Notorious Possessions and Witchcrafts. 10. Many gross Blasphemies uttered by these so inspired. 11. Wallowing in gross unnatural Sins. 12. Wild attempts of long fasting and miracles. 13. Contradiction to all other good Christians, whom they allow to be enlightened by their same Spirit.

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I choose to try their Patience with this; which alone, if they open their Eyes, might convince them, the Friends acted from no Divine Inspiration, but a carnal Transport; And can wise folks still trust a notorious Cheat? Will they still scorn the sure word of Prophecy, so admirably fitted to lead them into the way of truth and life? Are they all so proud and blind? When they meanly, they will come into clearer light: Mean while, there is one thing that all men must think unfair in them, that whereas they speak, and act very differently from their professed Leaders, they will neither condemn any Actions or Faults of those Leaders, no, not James Naylor's, nor yet justify them. No ingenuous Man refuses to confess Faults when he discerns it; would they value Scripture, Prov. 28. 13, 14. Jam. 5. 16. 1 Joh. 1. 9, 10. there it's enjoined, and exemplified often, and appositely to this case in those Converts, Act. 19. 18, 19, 20. David, and Peter, Kings, Prophets and Apostles did often freely confess Errors, and retract them; Nay, and G. K. Pag. 31. of his Narrative hath these Words (well suited to his present Practise) He that testifies not against a thing when there is just Occasion for it, justifies it. What can ail our Quakers, that they'l confess no Sin to God or Man? If, or last, they shall. But what hinders them now? What is this proud pretence, to act all by Divine Inspiration? They are all for bearing their Testimonies against others, and why not impartially against wickedness among themselves? Disown it if you think it so, and disown its Principle: But if not, the World must say, and justly too, that still you like such Principles and Practises, only you dare not confess them.

Such as need to be farther acquainted with the very Heart of Quakerism, and the designs for which it pleased wise Providence, to permit that unchristian Spirit to go abroad at this time, I beg to inform themselves from two very small Treatises, viz.

The Preface.

1. *A Survey of Quakerism; by the excellent Author of the Fulfilling of the Scriptures, Printed for T. Parkhurst. 1677.*

2. *John Norton's brief Tract concerning the Quakers Doctrine. Printed London 1665.*

ERRATA.

PAGE 4. line 15. read predicted. p. 7. l. 8. r. Huddleston. p. 8. l. 19 for upon r. up, p. 9. l. 11. r. then send. ib. l. dele had. p. 12. l. 16 and 20 and 22. r. Penrith. ib. p. 31. for within r. with them. p. 13. l. 1. r. 200. p. 14. l. 12. for the r. their. ib. l. 19. r. County. ib. l. penult. r. also against. p. 15. l. 28. r. Liberate without their. p. 16. l. 12 and 17. for the r. their. ib. p. 15. for sued r. served. p. 21. l. 8. for lift r. left. p. 23. l. 13. r. Counties. p. 24. l. 21. r. Slee. ib. l. 26 r. Multitude for. p. 25. l. 2. d. your. ib. l. 3. r. notoriously. ib. marg. r. 29. p. 26. l. 28. for where r. when. p. 27. l. 6 for on r. one. p. 29. l. 17. r. 2 Pet. 2. ib. l. 20. d. . p. 31. l. 7. for there r. their. ib. l. 17. for Scriptures r. Scriptr. p. 32. l. antepenult. r. Event.

THE NARRATIVE.

THERE were two Women, the Name of the one was *Margaret Bradley*, the Wife of *Thomas Bradley of Knipe* in the Parish of *Barton*, and *Langhorn*; the Wife of *Thomas Langhorn* of *Helton* in the Parish of *Askam*, was the other, both in the County of *Westmoreland*. These two turned Quakers most with the first in the North, and became very famous among them, having attain'd such boldness in their profession, that they went Preaching and exhorting up and down the Country, and became very troublesome both to Magistrates and Ministers, with Messages they pretended they had from the Lord unto

In the year 1673, in harvest-time, When I *Henry* was among my Reapers, the said *Margaret Bradley* came unto me, desiring me to step aside that she might speak with me; I did so: Then she told me she had a Message from the Lord God unto me; and bid me observe her, for what she had to say she had it from the Revelation of Jesus Christ. Well, said I, say it; and thus she proceeded. *I have seen by the Revelation of Jesus Christ that thou art a Murderer*; being much astonished, I asked, Why? Whom, or What I Murdered? she answered, *The Lord hath Revealed unto me, that thou tookest thy own Child by the Neck from the womb of her who is now thy Wife, and Murdered it, and hid it*. Then, said I, the Lord rebuke thee, thou impudent Wretch, I am as innocent in this matter

as the Child yet unborn. This she regarded not, but went away. Not long after the aforelaid Mary Langhorn being my Wife's Sister, came and told my Wife that the self same thing was Revea'd to her, and *That all which Margaret had said was true, and she would send it with her blood;* This she urged in many Words affirming that they were the faithful and true Witnesses and Messengers of Jesus Christ. Therefore said she, confess, confess it, and God will pardon you, for he can pardon great sins, as well as little ones; fear not to confess, and you shall Find mercy.

My Wife took it very ill at first, that her nearest Relations should hunt after her Life without any manner of cause; but being conscious of our perfect Innocence, we made our appeal to the Searcher of Hearts, who in due time hear'd our Prayers, and gave us strength sufficient to go through this bad report with Courage and Chearfulness, still comforting each other with this, that God was above the Devil, and in time they would be made manifest; which (Blessed be God) accordingly came to pass; Mean while with good Confidence we opposed them, to convince them, if possible, by all the Arguments we could use, that their pretended Revelation came from the Devil, that Lye from the beginning, and the Father of Lies, who never yet invented a greater Lye than this, and that it was Blasphemy to father it upon the God of Truth; Therefore, said we, be perswaded that God sent you not; with much more to this purpose, which we might as well have spoke to the stones, or the Wind; for those Women would hear nothing against themselves, and so went their way: Some weeks after this they return'd both together, and first said, *They had now a Message from the Lord, and a very easy one, which we might easily do;* said they, *you must bow to us, and confess us to be true Prophetesses, and pray for the dead Child that you have Murder'd; so you*

but shall be united in one. This you must do, for it is God's
 Covenant; between God, and us, and you, and must be here
 written up, and shall never be discover'd to the World, if you
 will submit to these easy Terms. We answered, Ah poor
 deluded Creatures! Shall we bow to you, and confess
 to be true, which we know to be false, and pray
 that which never yet was? These easy Terms are
 too hard for us; we know no Guilt; you are false Pro-
 phets, the God of truth never sent you with such
 messages to us, be convinced of your error before you go
 any farther; but I think the Devil has already led
 you so far, that he cannot bring you off without shame
 and confusion: Thus we parted the second time.

After a while these Women sent us a Letter begin-
 ning thus, *The Word of the Lord came unto me saying, write*
unto Henry Winder, and say, the Lord has given thee yet
ten days to make away thy Goods and Lands to thy Children,
lest I send to settle thy Concerns, for I have heard, I have heard,
the howling of the Sheep, and the howling of the Oxen, and
(Blessed be the Lord,) destruction will unavoidably come upon
the land at the end of 40 days. Thus they commonly began
 their Letters, which to insert would be tedious, and
 for the most part they were jointly concern'd there-
 in. I returned an Answer, in order to perswade them
 to be quiet at home, and mind their own business, but
 to no purpose; for at the end of 20 days they sent
 another Letter, and came also to Remember me that
 the Glass was half full, and the other half was filling
 up, which will run over and spread abroad, and then,
 they, 'twill be too late to provide for thy Chil-
 dren.

Some Growing now weary of their repeated fooleries, as
 I was at first surpriz'd at their brazen-fac'd Impu-
 nity, I only answer'd that all their blundering noise
 which was almost continual by word, or writing,)
 no terror at all to me; for, said I, I fear ye not

at all, being sure you are acted by the Devil, and therefore I will not turn one hoof out of the way for you. Thus the 40 days end came, my Wife writing Letter after Letter to them, hoping at least to prevail upon her own Sister, and she had often cause to thank God for unexpected assistance therein; but still they made nothing of all she could say.

All this while (which was about a year) the matter was but little blazed abroad, save that the Women communicated it to some of their Friends, raising the Expectations that it would mightily Conduce to the Honour of their Religion; and by this time another Sister of my Wife, *Margaret Walker*, the Wife of *Edward Walker* of *Soulby*, in the parish of *Dacre*, came into them, and full as Zealous in the cause, far more fluent and Eloquent. In this Encounter she bid us arm our selves for the battle; for, said they, is the battle of the *Dragon*; put on strength ye professors, advance with your Noblest Resolution, know, that the *Lamb* shall get the Victory. So he did, and ever will; but how much more *Dragons* than *Lambs* they acted in this matter, let our Reader judge.

Destruction came not at the 40 days end, as had predicted, So up they rouse, and these 3 Women went to *William Layton* of *Daleman*, Esquire, Justice of peace for the County of *Cumberland*, and told him They were come with a Message from the Lord God unto him. Well, said he, What's the Matter? Said they, we must send for *Henry Winder*, and his Wife, and inform them about a Murder which he hath committed, and, We shall direct thee how, as we have received Revelation from the Lord. According to their passion and humor the Justice sent his man to me, that I might needs go with my Wife to speak with him, which I willingly did; and there we found these Women,

charged us with Murther forthwith ; we cried *Not Guil-*
 The Justice then Questioned them what Proof they
 they answered, they had it by *Revelation* : But,
 he ; you are now entring upon Law, and must pro-
 according to Law, and your Revelation will be
 Proof : Will you therefore Depose it upon Oath ?
 said they, we cannot be free to take an Oath ; then
 he, can you prove it by any others ? No, said
 ; then, said he, What Circumstances can you of-
 that may Evidence the truth of your Charge against
 man ? Q. We only had it by Revelation of Jesus Christ.
 How long since was this Revealed to you ? Q. Nine
 years after it was done, said they. L. Was it a Son, or
 Daughter ? said the Justice ; they answered, That
 was not yet Revealed to them ; but one of them a lit-
 after told him, it was a Son, and began to repre-
 sent the said *Henry* as murdering the Child, taking it
 in his left hand, the Knife in his right, and therewith
 striking its Throat ; but in some former Revelations,
 they said, they saw him stopping its Breath with a
Wapkin. What, said the Justice, had you no thought
 of this before ? they said, No. When he had their
 Charge, and observed their insolent Behavior, he turn-
 ed to us, saying, You hear these Women charge you
 with Murther, sure there is something in it, how will
 you clear your selves ? I said, they may charge upon
 what they please, we are purely innocent in this
 matter. The Justice observing us to be undaunted by
 this infamous Charge and Vexation, said then to the
 Women ; according to your desire, I have Questioned
Henry, and his Wife, and I find in them nothing but
 Innocence ; What can I do for you in this case ? No,
 said they, he is not Innocent. Then speaking to
Mary Langborn, he enquired how she perceived the pre-
 sented Revelation, or how it proceeded, what Symp-
 toms attended, and after what manner it had its Ope-
 ration ? *Mary* answered, *She could not well tell, but she*
was sure it began in her Feet. Then, said he, What would

you have me do? *Ans.* We desire thee to get us them to the Assize at *Carlisle*, (which was now *Aug.* 1674, and there will a Spirit rise at the left hand of the Judge, that will testify for us. But, said he, will you be tied to follow them? *Ans.* We cannot swear, but we will be there: Well, said he, I'll engage that *Har* and his Wife shall be there too: This was about Week before that Assize. And now these Women mightily bestir themselves, and had quickly got a great party of *Friends*, inclining to their Opinion so far, to declare them true Prophetesses; as *John Slee* of *H* a great Speaker in their Meetings, &c. and that they would seal their Testimony with their Blood. They wrote their Accusation against me, and my Wife which they cast here and there in Towns and Streets where they came, and at *Carlisle* gave one of those Papers to my Lord Judge (*Sir . . . Wild*, and Baron *Rains* as I remember, were then our Judges.) He only let them proceed according to Law, and they should have Justice. Mr. *Layton* and Mr. *H* to'd my Lord when the Quakers appeared, and that they said a Spirit would arise at his left hand, to prove the Murder then, said my Lord, all the People will see and hear. And now there was great Expectation among them the Spirit, they said, should rise to testify for them and in truth, what they spoke, they gave out with full assurance, as made some indifferent persons either believe them, or at least suspect us. Hence multitudes came into *Carlisle* to see this Wonder, but all were deceived, for nothing appeared: Nevertheless we stayed in Town all the time of the Assize, and when either of us could meet any of them, we were ready to rebraid them for creating such Tumults and Disorders; (for now it was every Body's talk) and never should we get any other Answer, but *Fear God*. They persisted in their Delusion without the least acknowledgment of Error, or any sensible Discouragement.

Shortly after this, I sent for a Writ of Defamation
 against these three Women and their Husbands : but
 in the mean time they sollicit another Magistrate,
 who is Lord of the Mannor, under whom I hold my
 Land, viz. *Andrew Huddleston* of *Hutton-John*, Esquire,
 Justice of Peace for the County of *Cumberland*. I
 hearing this, let the Writs rest till they had their full
 course : Being come to Mr. *Huddleston*, they told him
 the first place, that it was Revealed to them that
 he should have my Land : They went also to *Bernard*
Widdrife, then Sheriff of the County, and told him,
 like Revelation that he must have my Goods.
 Their Spirit moved them to believe these Motives
 would stir these Gentlemen to do their utmost for
 them. To Mr. *Huddleston*, they said, God hath decreed
 this, and we hope thou wilt do us Justice, in disco-
 vering the Murther which *H. W.* hath committed, for
 God will be Glorified in his Destruction. Mr. *Huddleston*
 said, What would you have me do ? said they, Get us
 up hither, for we have now revealed Witnesses, that will
 testify the Truth of what we laid to their Charge. We know
 the Revelation of Jesus Christ, That *Elizabeth Robinson*,
 Wife of *Thomas Robinson*, living in the same Mannor
 and Parish knows all this, being Bed fellow to *H. W.*'s
 wife when the thing was done, and 'tis Revealed to
 that she hath told it to her Husband. Also that
Christopher Wilson and his Wife, being next Neighbours
 to *H. W.* know the same. Therefore we desire thee, to
 send for these four to testify this Truth. But first of all
 Mr. *Huddleston* sent for me, while the Women were in
 his House, told me their Errand, and that he had no
 mind to meddle between us : To whom I said, I be-
 seech you Sir, take this trouble upon you, give them
 their own way in every thing, do as they direct you,
 and spare not me, try me to the uttermost ; then, said
 I will, and told the Women, *H. W.* is come, but
 we will not send for the Witnesses to day, for it is late,

and we shall not have time to examine the Matter. Therefore we'll appoint another day, and I'll send for all your Witnesses; which he did. On the Day appointed we all met: Now the Quakers had given Mr. Huddleston in Writing particular Directions how to Examine every Witness, and the very Questions was to put to each, accordingly he examined them one by one, and so carefully, that he would not let one hear what another said: I, nor my Wife, nor any of our Party (as they called them) were permitted to be present at the Examination, but only the Quakers, who threatned the Witnesses, that if they would not speak the Truth they must be hanged too. They being upon Oath, cried out with Amazement, *Should we be Questioned about a Thing we know no more of than the Child in the Mother's Womb*; in which manner with like Expressions they all agreed, telling the Quakers that doubtless they were Bewitched.

This being done, Mr. Huddleston called upon me and my Wife, with his own Family, and many Neighbours, who were in his Hall come to hear this Wonder, and said thus to the Quakers, Have you had Justice now? *Answ.* Yes. Then, said he, were these Witnesses revealed to you by the same Spirit, as the other Things were? *Answ.* Yes, by the very same. Then said he, 'tis a false lying Spirit, believe it no more. *Answ.* Yes, we will believe it still, for we can go to the very place where it was buried. This word dropt unawares from them, and they could have been content to let it fall; but when I heard them mention a place, I directed Mr. Huddleston to hold them to their Word, that so they might manifest themselves yet more; when upon he Questioned them, Where was that place? They said, it was revealed to them, That H. W. buried the Child on Sparkhead-Moor, a place about a Mile distant from Mr. Huddleston's. That's a vast place, said he, it will be impossible to find it, without more particu-

particular Directions; go again therefore, and consult the
 Spirit; for if there was a Murther, and God intends
 this way to discover it, the Spirit will certainly show
 you the very place, and by the surface of the ground
 will appear, though many Years ago. Thus they
 departed, and came again, saying, now the very place
 was revealed to them; and now there was a deep Snow
 and Frost, so that they could not proceed; in which
 time they often visited Mr. H. who at length when the
 Snow was partly off, made them promise to be there
 a set Day, adding, I will send my Man to keep
 you good Orders, that ye be not disturbed, (for she said
 she was afraid to be troubled in the search by the
 people) but to me, he said, that I should not go, least
 their foolery should provoke me to passion. At the
 appointed time they came to the place, with a great
 multitude from places adjacent, to hear and see what
 should there be done; being met, they were slow, and
 had no great courage to begin the search, but my Wife
 spurred them on, and bid 'em cheer up, and take cou-
 rage, for if they had found any Child, she would be content
 to suffer death for it: Thus she upbraided their faintness
 and folly; but many blamed her, for they who had
 behaved themselves so devilishly all along, who knew
 what they might have laid there? To which she an-
 swered, she made no doubt but God was above the
 evil: So they being greedy of her life took courage
 to proceed, hoping still to get honour to their Revela-
 tions by our death; so Margaret Bradley drew a Circle
 with a staff of about 10 yards circumference, and said
 she had it by the Revelation of Jesus Christ, that the Child
 was within that place; and so got some to begin to
 dig, but the ground proved so hard a Grave, that
 the indifferent Observers desired them to shift to a soft-
 er place; and they not being able to dig any farther,
 departed with shame and confusion.

Note

Note here, that *Mary Dawson* (who was afterwards *Mary Langhorn*) long before this came one morning by break of day to my house, my Wife being gone that night to a Neighbour in Travail; she called at the doors and Windows, and told me she would do me no harm, I told her, that was little of my Fear; when

I came to the door she asked me if I knew any thing of the * *Peat-mow* What *Peat-mow*, said I, dost mean I know nothing of it: Yes, but thou dost, says *M. L.* For 'twas there thou didst † feel the Child, as it is revealed to me; yet this very Woman afterwards did averr, that the Child was buried as aforesaid. Being thus miserably disappointed. and despairing to get my life this way, because none of these Revelations would hold, the aforesaid *M. L.* my Wife's eldest Sister came by night, and calling upon my Wife desired to speak with her, who said, What art thou not yet weary, what hast thou yet? *Ans.* Nothing but Good for thee, I will assure thee, I'll do thee no harm, so she went to her; then said *M. L.* I have seen, by the Revelation of Jesus Christ that thy Husband will certainly destroy thee, and that he will hang the Neck for it, and that thy Children shall be left desolate, and shall be scattered and sit in other folks' * *Nooks*

† i. e. hide.

* *Chimney* and none shall have compassion on thee in corners.

Go, Go, said my Wife, I have so good experience of your Revelations, that if I had doubted my Husband's Love, I should now doubt it no more: As for my Children, I hope God will provide for 'em, and I have better hopes of them, because that Spirit has always been a Lyar; but I see it's in vain to talk; we must take another course with you: once more I advise thee to go home, and be quiet and abide with thy family, and keep thy Children together, as long as thou canst; Let the Lord do with me what he will, I am his own, and I fear him not.

terwards shall; take thee no care for me, for he will do it;
 rning by and as for thy Threats, I fear 'em the less because thou
 one than weakst 'em.

Thus they continued time after time; sometimes
 one, and sometimes another, and sometimes 2 or 3
 together came to me with their pretended Revelati-
 ons and Messages, and telling me they were the In-
 struments that God had Chosen to discover all my
 secret Villanies, &c. so that now when all their old
 ways failed, they had new Revelations that I was
 guilty of the death of some persons nearly related to
 them and me. I could not forbear to bewail my un-
 happiness, who had already waded through a sea of
 troubles and reproaches, a burden intollerable, had
 not been supported by a God of truth, and a
 clear conscience, that still the Devil should be
 suffer'd to throw so many of his envenom'd darts
 at me; nor cou'd I choose but be concerned, that
 those persons for whom I once had so great a re-
 spect, shou'd be strayed into such a Wilderness of
 error, that I thought it next to impossible they should
 ever find the way out. Reason was now so taken
 from them, that the Devil could make them believe
 any thing: Yet I thought it much more happy to be
 thus abus'd, than that I should have been an abuser,
 and that this burthen was far easier to bear, than a
 guilty Conscience would have been, though no Crea-
 ture in the World had known it; I can safely call
 God to Wtness, that if ever I knew any in the World,
 for whom I would have ventur'd my Life to do them
 good, it was these very persons the Devil made my
 Accusers; so sadly were they bewitched and led cap-
 tive by him at his will; and now that no manner of
 Arguments, nor their own experience of so many
 shameful disappointments, would move them to any
 observable sence of their Delusions, I resolv'd to jangle
 no more; but considering what loss I had sustain'd
 by

by the aforesaid Women, and that many other Quakers, especially their own Husbands were intoxicated by their Diabolical Eloquence, yea, and that they had bred some suspicion of me for a while in others of their acquaintance, we thought it reasonable to proceed according to Law against them, and both to recover our Damage, vindicate our Good Name, and publickly to manifest the workings of their Fantastick Spirit; whereupon I brought my Action of Defamation against the 3 Women and their Husbands *Thomas Langhorn* for default of appearance suffer'd Judgment. *H. W.* having declared against him for 300 *l.* Damage. This was obtained 25 and 26 *Carol.* 11 and at the same time a *Writ of Enquiry* came down whereupon a Jury was impannel'd, which sat at *Pencith* in the County of *Cumberland*, *Mr. William Williams* of *Johnby-Hall* Gent. being Foreman, *Mr. Robert Wilson* and other principal men of *Pencith* made up most of the Jury, who being met on a day appointed at *Elizabeth Robisons* of *Penrith* to examine the matter, I desired the two Justices aforementioned to inform the Jury what they knew of the matter; they both came, and before the Jury gave a full account of the particulars transacted before them, after them *John Noble* (who was Deacon of that Church I had left, and now returned to again; *Dr. Richard Gilpin* now of *Newcastle* being then our Minister in the Parish of *Grastock*) declared his Knowledge being as much concerned as either of the Justices; for he was within at all the Examinations and Assizes, and received several long Letters from them, and longer Discourses, from all which he gave a full account of the whole Business of all their Revelations, Accusations and miserable Events; also of the Reputation of the party charged, that he was always accounted a very faithful Man, and that he had for a long time experienced him to be so; the Gentlemen of the Jury having full satisfaction in these reports, after a little Deliberation

gave a Verdict for me, and 200 Damages. *Easter Term.*
 11. the Writ of *Enquiry* was Executed, and
 Judgment thereupon, and afterwards Execution there-
 upon, entered *Rotulo.* 1578. where it may still be seen
 in Mr. Winford's Office in the Common Pleas, as also
 all other Records in this Case hereafter mentioned.
 Now Thomas Langhorn and his Wife had before this
 made sale of their Goods, and were gone up to Lon-
 don, but employed John Mounsey of Patterdale to be their
 Attorney, and Mr. James Bird of Browham, now a Ju-
 stice of Peace for the County of Westmoreland, was
 W's. Attorney. At London they stayed about a
 Year. When they came home we arrested them; but
 they still were very obstinate and scorn'd to pay any
 thing; to Prison they would go, possess'd of their old
 Ground Error, and so to Carlisle they went, and remain-
 ed Prisoners almost Five Years, practising their be-
 loved Passive Obedience and Glorifying in it. At length
 time and experience a little humbled them, so that
 some Confessions they would make that they had done
 was wrong, but none proportionable to the Heinous-
 ness of their Crimes; yet my Wife being moved with
 natural Affection towards her Sister, notwithstanding
 her former malignity against her, did daily sollicite
 me to let them come forth, which accordingly I did
 for a very small part of my Damage, they being a lit-
 tle more humbled at last to ask Pardon; for I resol-
 ved till they made Submission, or paid the Money,
 there they should stay; 'twas not the Money I desired,
 but their Repentance, which in part I have now seen;
 more than once I expected.

Note, That this Mary Langhorn was formerly the Wife
 of John Dawson of Hutton-John, after whose death she
 did at divers times express to H. Winder (then a Wi-
 dow) her great Affection to him, and desire to
 have him for her Husband; but his Love was set on
 her young Sister Anne, his present Wife, so rejected
 Mary's

Mary's Sollicitations, which enraged her to that degree, that ever after, her anger was implacable. However she took another Husband, and in Prison she bare him Twins, a Son and a Daughter: and to manifest her willful impenitence, or immortalize her infamy she Named one, *Immaculate Prisoner*, and 'tother, *Harmless Sufferer*, so firm was her delusion yet, tho' she could not in all this time chuse but have many Convictions, seeing there was not from the beginning to the end any one accident that might cause them to hope for other reward than loss and shame. Every thing contradicted their design, had the understanding been awake, or sound and clear; but that and their conscience were perfectly stupified; but at last she thaw'd a little, for the Friends saw it dishonoured them all: This Mary lives yet in Helton, and is quiet.

During their Imprisonment, I brought my Action 1. Against *Tho. Braailey* and *Margaret* his Wife, who lived in another Country, and poor, Skulking in holes. *Term. pasche. 26. Car. 2.* I had an exigent against them, and *Mick.* following actually out-law'd them.

Term. pasche. 27. Car. 2. a Declaration against *Braailey*.

Term. Trin. 27. Ejusdem Regis, I obtain'd Judgment and a writ of Enquiry.

At length I had them into *Appleby* Goal, but some of their Friends got them out by a Trick, so they run away, and as I heard, lived miserable poor. I knew they were not able to pay, so least they should die in Prison, I took them up no more; this is the Exit of the 2d. couple of my accusers. 2. I brought my Action against *Edward Walker* and his Wife: he put in his appearance, so the Cause came to Tryal at common Law

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Law at *Carlisle*. When they saw I had proof suffici-
ent to cast them, they informed their Council that I
had 200 *l.* damage granted me before, on the same ac-
count; and by this the Judge was moved thus to di-
rect the Jury. Gentlemen, You see the plaintiff has
proved sufficiently that this Woman hath spoken and
done such things, as if proved, might have taken a-
way his Life, but she makes no proof, so that he must
be found damnify'd. Yet because he hath had 200 *l.*
granted him before, and because she is a Woman (and
all have Wives) you must be moderate in the dam-
age: Hereupon the Jury brought me in 10 *l.* Damage,
and allowed me costs of Suit. *Term. Trin. 26. Car. 2.*
had this Issue entred *Rotulo. 495.*

Michaelmas following I obtain'd Judgment upon the
verdict aforesaid, and Execution against the Body of
Walker and his Wife. *Trin. 28. Ejsjd. Regis, a Scire Fa-*
cto against *Walker*, and then a Judgment thereupon
Michaelmas following; all which I again mind the
honourable Reader, that he may see with all my Decla-
rations against them, on Record in *Mr. Windford's*
Office.

Nothing would please *Walker's* Zeal, but to be a
suffering Witness too for the same glorious Cause, so
that I sent Him and his Wife, where they staid,
I cannot say, till they were willing to pay me, but
all a good *Samaritan*, as they call'd him, paid the
Money, and got them a Liberty without the License,
who I think afterwards wished he had not so done;
that they were not half Humbled, nor would acknow-
ledge it a Kindness, nor repay the Money, least there-
by they should confess some Fault, though so small a
sum was easy for them to pay; however at last they
sent him to take it.

Spiritual

Spiritual pride it seems by this was still predominant in them, they would not draw any suspicion upon their infallibility and perfection, and hence not get more of Condescension could so obliging a person obtain of these stomachful Friends; I hope long Time and Experience (if it has not yet) will make them wiser in all things, and so bring them and Christians of different persuasions into a nearer Neighborhood and Union; that as there is but one God there may be but one Faith, one way, &c. I pray God graciously discover to all my proud Enemies more of the Errors and grievous miscarriages, for they had need like *Peter* or *David* to Weep bitterly, and repent in Dust and Ashes; and the good Lord pardon them, for they knew not what they did, and for they knew not whom: through the Grace of God I freely forgive them all. As for the bloody Threat of Destruction to come upon me and mine from the Lord, I find to my Comfort, that the Curse cannot shall not come, as they also may observe: I know Blessings and Curses are not theirs to dispose of, kept in wiser hands; hitherto the Lord of his infinite free Mercy prolongs my days with my Dear Faithful Wife and Children, whom he hath increased, preserved and abundantly Blessed; my whole Family he hath spared as a Father spares his own Son, and serves him. And this I declare, as I am bound to the praise of his Goodness and Truth, and to set my Seal to his sure Word; *That in the fear of the Lord is strong Confidence, and his Children shall have a place of Refuge, Prov. 14. 26. 27. Also that in the way of the Lord is life, and in the Path-way thereof is no Death. Prov. 12. 28.* Now that this Story may be a Caution to all that heard or now read it, to walk humbly before God, and beware of groundless extreams, is the

of him that's an unfeigned lover of all good Christians.

From my House in Hutton-
John, in the Parish of
Graistock, and County
of Cumb. this 9th. of
July, 1696.

Henry Winder.

William Layton Esq; dyed soon after these things
done; others attest as follows.

So much of the Transactions herein set down as
comes to my self, is true, Witnes my Hand,

Andrew Hudl: stone.

Testimony of the Truth of all the Material
things related in this Narrative of Henry Winder's
journey with the Quakers, and particularly of the
journey on Sparkhead-moor, and the Tryal at Carlisle,
set our Hands,

John Noble of P. muddock,	} all in Graistock.
Adam Bird Seni. of the same,	
John Atkinson of Mo. kerby	
School-Master,	
Edward Martin of Dacre Adjacent,	
Thomas Hudlson then of the same,	
Thomas Robinson and Elizabeth his	
Wife of Todrick, within named,	
are also yet living there.	

POST-SCRIPT.

THE Survivors of my Accusers remain Quakers still, but very quiet, speak little of Revelation, deny Perfection in this Life, as well they may; Pretend a reverend Esteem of Scriptures; yet hold many odd Fancies, as, that Heathens who never heard of Christ with the outward ear, (as they term it) may yet be good Christians, if they obey the Voice of Christ within, but they will not take the Scriptures for the only Rule. What is within said of their many Falsely charges, and Revelations, with the Approbation and Assistance of many other Quakers, doth sufficiently evince the dangerousness of their Spirit. But I point farther Caution, and to satisfy such as probably will enquire why they choose me for their Master to shoot at, I think it not impertinent to declare, as follows.

I well Remember when that Sect first came into our Country, some of them came into our Parish Church, where excellent Mr. Gilpin was our Minister. So bold and resolute were those Quakers

behaviour, and many of them so furnished with
 thwarting Arguments, and cross Answers, that our
 Learned Minister being not yet acquainted with
 their new Cant, seemed to me sometimes almost at
 loss for Replies ; whereupon I, and others of the
 Church, were sadly shaken, and some of us so tick-
 led with this new Doctrine, that we withdrew
 from our former Communion, and appeared to vin-
 dicate the Quakers, and herein my Wife was entang-
 led and seduced with me ; this was sadly resented
 by our pious Minister and People ; and on this
 very Account the Church appointed a Day of
 Humiliation, the Ministers and others came to me,
 and to several that were now grown disaffected, to
 desire us to be there on that day : I think we were
 prevailed with to go ; and indeed a day of very
 of Repent Humiliation, and tenderness of heart it proved :
 Life, many that were shaken, or stood Tottering were
 of reduced, well satisfied, and confirmed : for the rent
 that was like to have been very great : I Remember at
 the same time I was so satisfied, that I had secret resolves
 to comply with the Church, and made some open
 declaration, but these Convictions stay'd not long ;
 the other Arguments of the Quakers were continually
 running about me, and scarce any thing else could
 reach my Audience, so that I was quickly again where
 I was before ; upon which several Meetings were
 appointed by the Minister, and chief of the Society to
 discuss these Matters. I being now much in com-
 munion with the Quakers, was grown too hard for
 their Arguments ; To them I would go, as Jer. 2. 24. 25.
 and to them I did return, and was very constant
 with them, I think also indifferently well beloved
 by them. For soon after my Entrance among them
 our Parish reposed a great trust in me, viz. to be Re-
 ceiver of all their Collections in the County ; which
 obliged me to go frequently to their Monthly

Meetings for several Years. By being thus concerned I had opportunity to discourse with many of them from every Quarter, whereby I found a very great change from what was at the beginning much Jarring, and Discord, secret envyings, and different Opinions; This caused much disquiet and anguish in my Mind, and put me upon a new Examination of the Grounds of Religion: There I considered both what I had renounced, and what it was I now entertained in the room thereof. I remember that the first thing that induced me to leave Communion with the Church, was a Conceit *That the Scripture was not the word of God*, for the Word was God himself; and the Scripture a dead Letter, and the Letter kills; therefore I thought the Scripture could not be the Rule of Faith and Worship; and that such as teach by it, must be blind Guides, and if the blind lead the blind both must fall together. The Rule to which I thought I was to take heed was a light within; there was the word of God directing me what I must do to be saved; I judged it needless to do, or know any thing which that Light shewed not to be necessary, and by that Light I saw no Necessity of outward Ordinances; so concluded they were but Commandments of Men, and not to be regarded, &c. This being the Foundation of my Relapse to Quakerism. I next considered why others opposed this my Notion, as my self had once done; And I found they opposed the sufficiency of this Light within from a Belief that God had given the Scriptures for a sufficient Rule, and that the Scriptures contained all things necessary to be believed and practised. I had no way to prove the sufficiency of my Light but by the Scripture, which I fancied referred me to it; so this revived my Suspicion of that article, especially considering it was to no purpose

Men to teach any Doctrine which they could pretend no Scripture for, this forced this Inference upon me, *If all Doctrines must be proved from Scripture, then doubtless Scripture is the Rule*, but I see it must be so; Therefore I cannot avoid this conclusion, *That the Scripture is the Rule*, and if it be, then here was my first Mistake: This made me Remember who they were I had left, *When Those that taught this very Doctrine; And then why I left them, and that was at First, because they taught this Doctrine; Thus I proceeded from one consideration to another, to a fresh view of the Sacraments; for when I could not escape the said conclusion (though it went much against my Mind) that the Scripture was the sure and perfect Rule, it brought me thus to reason the Case. If the Scripture be the Rule, the Sacrament of the Lords Supper is surely a Duty, being therein so expressly required; If a duty, then I cannot without Sin live in the Neglect of it, or condemn others use of it; But of all this I am convinced; therefore among the Quakers can not stay with a clear Conscience, &c. I will arise and go to my Fathers house.*

Notwithstanding all these convictions, I continued to frequent their Meetings, untill I thought the Lord left me, or ceased to show me my way, to strive with me to return. Then I fell into Temptation wherein I was so cast down, that I despaired to receive Comfort any way, but under the ordinances appointed in the Scripture; and now through infinite grace to a great Backslider, I returned to that Church from whence I came out, and therein I abide, and stand to this day. This did very much displease the Quakers; for many a call and invitation I had from them

them to return. When they saw nothing would prevail, they began to envy me, and their Love was turned into Malice, which eats like a Canker; from which at last broke out the aforesaid Tragedie. If this was not the thing that so incensed them against me, I know not what was, except what I said before of *Mary Dawson*.

Witness my Hand

Henry Winder.

Reflection

REFLECTIONS

On the preceeding

NARRATIVE:

WITH

Several other Instances of
the Quaker's pretended
Divine Revelations, &c.

A Strange story this is (Reader) indeed, and beyond the power even of Quakers impudence to deny, since 'twas so long transacting, so many *friends* concerned in it, and not in a corner, but in the open face of two *Countries*; testified and vindicated at a publick Assize. Certainly the Righteous God by permitting so strong delusions as these, designed to expose to common view the temper and tendency of the Spirit of Quakerism; nay, the Devil himself (who one would think is ordinarily one of their *Friends*) seems here to have

ow'd

ow'd them a spite, who so long by so enchanting suggestions, mannag'd these Persons to the shame of the whole Sect.

That none may read so memorable a thing as common News ; nor miss of some good fruit thereby, I annex some Remarks upon it, which shall be directed.

First to the Quakers, or such of them as are more concern'd.

I. Because your good is in special manner here by design'd, and to expose nothing among you but what is perniciously evil, I freely declare, If any of you sincerely value Scripture-light and Rule, and do not adhere to the guidance of this mad Spirit, this story intends not to accuse you. *H. W.* (as you read above) is so just and fair to own all that little hopeful amendment he saw in his envious persecutors, and the sounder mind of some Friends who the first Assize persuaded the Women to do him right, by confessing their Error. One of those, as to *John Flee* aforesaid, he fear'd the matter would issue in shame to their party; but that great Speaker reprov'd him in these words, *doſt thou not hear that they ſay it will bring honour to the truth.* He then believed their propheticall Spirit. But I will not be so Quaker-like as to censure a multitude. For ought whereof I can find tollerable proof that most are innocent. Show the world your dislike of this Spirit and Principle, by disclaiming such who are affected by it, as of late you reject *G. K.* from your Community, and I shall charge none such, but (my Friends, for why should you not be mine too,) are you not obliged like other men, to satisfy the Church of God what rule you walk by? *1. Pet. 3.*

ing sug- 16. and that you entertain no such wild, wicked
ame of doctrines? it is your positive Duty that you renounce,
and bear Testimony against what is notorious false
and evil; and every honest man readily comes to
ing a the light that it may be manifest his deeds are wrought
there in God. Joh. 3. 21. So would we all rejoice, as
shall be seen did over his Children, to see you walking in
Christian truth. 2 Ep. Joh. 1. 2.

e mo- 1. Say in earnest, What think ye of these three
Dear Sisters? True Quakers they were, and owned
as such to the last: But what Spirit, what Wild-fire
here is this that they and you have chose for your Guide?
ou b- Had not they the same assurance of being divinely
any inspired, as others of you, i. e. their own strong
le, and imagination? Now, if hereby some were deceived,
Spirit may not other Quakers also? And will you still be-
as you have the Spirits untried? You expect that we be-
at little have your Testimony; we demand proof by sound
perfect Reason, Scripture, or Miracles, that its God's Testi-
who a mony; and such the Son of God, and his Apostles,
do him did not disdain to give unto Jews and Gentiles;
ose said say, our three Women it seems were convinced how
would put this is, when they told of a Spi-
t great nts appearing for them in open Court; Joh. 3. 24.
not be- From the Father sends, he leaves not a-
He then as, as these were left. Your Spirit in this very story
I not be- Contradictions, bloody Reveges, and sneaking
ough carnal Policies, &c. such God's Eternal Holy Spirit
most never did. See then what Spirit ye are of, and be
of this instructed by that Man after God's own heart, what
who are to do Psal. 119. 59. 60. 176. Least (to evade the
in your Conviction here offered) you alledge, That this is a
ut (my singular Instance, and so affects not a party, I referr
o,) are you to an old Book, *The Quaker Shaken*, and to a late
sly the one, *The Snake in the Grass*, for many more like In-
Per. stances, to which in so great plenty, I add a few.

About

About the date of this Story, *Peregrine Dalston* of *Ouston* in *Cumberland*, fell deep in love with a Neighbor Female-friend, and confidently asserted it was revealed to him, that if he could swallow his Bed-sheet, it should be a Testimony to him that he should obtain his beloved *Lamkin*: Well, the poor Wretch obediently attempts it, and (what would the Devil have more) was justly choak'd in the tryal. An older, and more crafty Friend was he, that came by like Revelation to *Paul Hobson's* House, near *Durham*, saying, The Lord sent him to Sojourn there, till the Spirit call him elsewhere. *Paul Hobson* was then a Man of figure, and his humor was to entertain any fanciful People a few days, so bid him Welcome: This Spark it seems so long liked his Quarters, that a Spirit came upon his Landlord to devise how to get rid of his Burden, and this was his Expedient; he spake through a Reed into the Enthusiasts chamber, saying, *Arise, and go immediately into Wales, where it shall be told thee what thou shalt do.* This Friend was so loving, that he lay still all night, nor offered next day to depart till *Mr. Hobson* said to him, Friend, What sort of a Voice was that I heard from thy Chamber last night? *Answ.* Ah, 'twas a Call of the Spirit to me, &c. and now I must obey it: Which he did. Well-fare *implicite Faith.* The Story is not yet beyond the memory of Man.

Nor that doughty Oracle of a *Bristol-Prophet*, when the late Reverend *Mr. John Paul* was Minister of *St. James's*: That modest Friend came naked into the Congregation, with only a Rope about him, and behaving as their manner was: He dropt his Rope while some Sinners that better understood the 7th Commandment, cast a Covering over his shame, and brought him out: By and by comes another inspired Friend into the Church, crying, *Thus saith the Lord, Give the*

*Repe again. Thus saith the Lord, Give the Man
A heavenly Prophecy sure; Ay, indeed, of
all things 'twere pitty to rob him of what he best
deserved, or most needed, to bind him to better
behaviour: Give him his own, and give him his
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Thus *William Simpson*, one of their greatest Spea-
kers, walked naked in *Penrith*, with his head shaven,
and ashes on it, crying, *Repent, Repent, Destruction is
at hand*. Likewise he went thus through many Mar-
ket-Towns, and in, or near *Carlisle*, for disturbing
the quiet People, was taken to prison; and there he
thought he had a Revelation, *That that City should
fall, and be destroyed within Ten days*. This he so pro-
claimed, that thereby he affrighted some so far as to
remove their Goods; but a little time discovered
the Man to be miserably deluded, and for a publick
Offence, he was publickly whipt out of Town. See
Ex. 66. 4. They like not this sport now.

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About the same time *Margaret Mark*, Wife of
Thomas Mark of *Soulby*, in the foresaid Parish of *Dacre*,
turning Quaker, renounced her Husband, would not
own him, called him *Dog, Devil, &c.* very zealous
she was for their way, and constant at their Meet-
ings; but having disowned her Husband, lived a-
part with only one Servant, and spent her time in-
dustriously in spinning. To this Servant she shew-
ed some very fine Linen, telling what she intended
to do for. *Its written*, said she, *that a Woman shall compass
a Man, and I am the Woman that must be Mother to a
second Saviour; and this Cloath I have prepared against
that time to wrap him in*. Believe me, if the Son of
God would be born again, and did not like his old
Manger, I would commend him to a Quaker for
soft and warm Lodging, provided he be but a Savi-
our

our to their tooth. See here how the Devil is aping the blessed God, but like a bungler, for honest pious Mary did cleave to her betrothed Husband. *Matth. 1.* Stay Reader, and ask, How many Christs and Saviours will this People at length produce? There was but one to come, and he the Son of God, and born of a Virgin: Now he came long ago, and we look not for another, nor is there in Heaven or Earth such another Son of God, nor can be. I know no need of a Second, nor Fault in the first, unless this be one, *That he was not born of a Quaker*, nor will he be confined to save only Quakers, nor will he save any (no not Quakers) but in his own way; they must value his Blood, and submit to the Rule of his Word; but Quakers like not such Terms, therefore will have a second. I admit that this Woman after she was perverted fell melancholy a while, but recovered soon to act rationally in all matters as ever she had done; after which she lived eight or ten Years, and all the while a Quaker, continuing to abhor her Husband as a Serpent, if at any time she met him: No wonder, for you see she expected other Fruit of her Womb, but wofully deceived in the event. Now, shall we marvel that Quakers offer us a new Creed, or Christianity, and scorn our old Bible, when their Spirit says, we must have a second Saviour? A *Carnal* one too, and who is *within* none but a single Woman: But he was only in her Imagination, so was a *fit* Brother to their other Christ *within*: Well, Is this all? No, we have more Christs among them, for Nailor owned himself to be Jesus the Son of God.

If they alledge that she, or M. M. were melancholy, and that such a mind or fancy is a *Balneum Freneticum*, I grant the whole, both of these and such other Diviners: But will the Quakers own this Plea?

Did they ever reject any of their Dreamers or Prophets
 as such? Did they deal so by this Conceiver, or our 3
 Prophetesses or their great Prophetess in *Somersetshire*,
 who when one told her the late Duke of *Marmouth* was
 dead, said these very Words, *Believe it not, I'll tell thee*
what I have from the Lord, he is as surely alive still as any of
us. No, no, they reject them not, for these are the
 Tools to amuse the simple: Now, say I, what a case
 is these people in, without a rule to try the Spirits?
 Every Jugler, every brain-sick Demoniack may be
 their Prophet: Thus you lie at the Devil's mercy,
 who is not unwatchful to scratch where it itches,
 and improve his advantages. Verily one would al-
 most suspect that Father of Lies in Torment, did
 even recreate himself by playing upon the creduli-
 ty of such, who are said to *sport themselves with their*
own deceivings. 2 Pet. 13. 17. 19. &c. how nearly the
 Text concerns this People they would do well to con-
 sider, by comparing, v. 1, 2.

But Friends, Memories are not always perfect;
 therefore wee'l come nearer to the Year, 1686. when
 another (full of Spirit, no doubt) and upon a
 large Carnal Pulpit too, or a High-place in that
 City, uttered this Angelical Preachment. *The Light*
is broke out in the Minds of Men, and Lo, this is our meet-
ing Place; had he not better have said as another
 since that time, who having designed to Speak, the
 Spirit unluckily forgot to tell him what. *Friends,*
I have a good Conception, but a very bad Utterance. Just
 so inspired was that Prophet of yours, who in the
 Year, 1694. walkt through many Towns and Coun-
 ties in this Kingdom, pronouncing Judgments here
 and there; as particularly at *Bristol*, *That in few*
Months that City should become a Pool of Water, except it
did repent; this was declared amongst a croud of
 you; publiht in the Streets, owned before the May-
 or,

or, whose courtesie to the silly Wretch others
 you Congratulated, Carefs'd the Man, Honour'd
 his Prophecy above the Bible; coppied and hung
 up in your Houses; yet I dare Challenge you
 which of you believed him, or fled out of *Sedans*
 But why did ye not, if he was inspired and sent
 from God? And if he was not, then what was
 and you that approved him? and encouraged him
 his way; See 2 *Ep. Jahn.* v. 10. 11.

Now least all or some of these be said to be
 secure Persons, and that their personal Freaks do
 affect their Party, I desire it may be remembred
 from publick undeniable Prints this present Year
 that a very publick Person, a great Leader and
 favourite of this People, did openly own this
 tence to immediate Divine inspiration, as a rule
 Practice; I mean, *William Pen*, in his Excommuni-
 cating G. K. for he acted by no Written Rule,
 pretended so, but that a Divine Power came upon
 him so forcible, that he knew not whether he was
 Sitting, Standing or Kneeling; and that under
 power he utter'd that Sentence. How to distinguish
 this Frenzy from this of our Women, I know
 not: 'Twas all the warrant he had to pronounce
 G. K. a Heretick or Apostate: How like this Roaring
 is to that of a Popish Bull, let others judge, and
 what further proceedings against G. K. a *Penitent*,
 an Magistrate might think to justify by a like
 pulse, I cannot tell; but would not much trust
 good Nature of a provoked Quaker; was it not well
 for *Henry Winder* that his Cause depended in an
 Court of Justice; else the Testimony of
 Prophetesses might have touched his Life, namely
 before a Magistrate disposed to believe such Revela-
 tion: Suppose but that his Accusers or their Abet-
 ters had been upon the Bench, I demand what

he had to escape? and the like I say of G. K.
 now let them tell us, if they can, what censure of
 Friends W. P. has incur'd for his so daring Ac-
 t of this Man; or wherein this differs from the
 Pranks of Old *Diotrephes*, 3 *Ep. John* v. 9. 10.
 what we may judge to be an avowed Act of
 his party, if this was not. I know there little Po-
 ticks in their methods of acting most part, so as
 nothing may be imputable to the party, but lie at
 the door of this or that single Man, when conveni-
 ent to be disclaimed; and thus it comes to pass that
 we never know, or shall know, what is the Doctrin
 of *Quakerism*, they reserving a liberty (like the Fa-
 ther of Lies who is a very changling) to shrink from
 whatever they find unseasonable to own: Thus W.
 is taught by his Spirit, in the Years, 1693. and
 to divulge several Scriptures that carry a face
 submitting his Doctrines to Scripture Test, and
 e, producing them thence, yea, wherein he would seem
 upon the very same concerning the Person of Christ
 the Resurrection, for which he pronounces G.
 an Apostate; hoping perhaps that the world had
 not how flarly his *Sandy Foundation* shaken opposed
 his Doctrines, or that no body would remember
 that he so lately said in a publick Meeting, *That*
our Friends see no need of Preaching the Faith of Christ with-
in, which so many Nations receive, and it profits them
but the Faith of Christ within. Whether this be a-
 imable to his novel pretence of valuing and teach-
 ing from Scripture, let honest *Quakers* judge, by
 well comparing 1 *Cor.* 1. 17, 18, 23, 24, 30. — *Cap.*
15. 2, 3, 4, 11, 12. And what inspi-
 ration taught W. P. this guileful doubling, I wish
 himself to consider; for God is jealous, and the
 Judge is at the Door.

3. Where will this Spirit lead you? Never to forsake this World for Christ, whatever *W. P.* talk of *No Cross, No Crown*. He means no outward Cross for that too is to be born within. Never were more busie and witty to grow carnally Rich; much that I have heard you glory of that success a sure Argument of God's Favour; much like some of the Popish Marks that their Church is true; God's Spirit leads to God, and to mind Heavenly things; to follow Christ and crucifie the Flesh; in which how you do at this Day, they that look on your Families, Kitchins and *Wine-Cellars*, or on your sumptuous Houses, curious Habits, and leathern Conveniencies, do plainly see. Now since your Spirit aims to get and enjoy these pleasures Sin and Flesh, I ask, Where will it lead you that? Archbishop *Whitebread*, and such others, surely mean to return from whence they came since then your Spirit, Fancy or Flatus is your pream Rule, its but sending among you some skill'd in their *Hocus Pocusses* (and such you may read in the History of *Jeszer*) and then you by warrant of your sort of Revelation; may as well worship the Virgin *Mary*, as your own *St. George*. Scripture its true forbids both; but that's a Carnal *Book made of Paper and Ink*, and the Spirit searcheth deeper things: Since Friends of Old and of Late come with pretended Inspirations, (and *Rome* too her Father's Missionary) what have you to try their Spirits? Can none come and say, *The Lord sent them, whom he sent not*? If some may, How shall we discern who are sent? To judge by Scripture is to set up a Rule you have been long throwing down. Shall we then judge by the Events, the accomplishing, or not, of their Predictions? As we are taught *Deut. 18. 22*. By this, many more Quakers besides

our

three Women, are Notorious, Presumptuous Impostors; yet if at some time a predicted Event should follow, that's no sure Rule, *1 Cor. 13. 1, 2, &c.* Namely, *If that Prophet calls you People from the Law of Moses, as you do: I will wait till you return to the Law and the Testaments, I see not what security you have against the most Hellish Illusions, and Diabolical Suggestions. That there is a Devil (the Evil Spirit, in your Cant) your selves oft experience; and Scripture tells you, he's a busie Worker, a false Prophet; that his Delusions are wrought, 2 Thes. 2. Depths of Satan, Rev. 2. 24. He deceiveth Simon Magus, and the People too, think him a great man, yea, the great Power of God; see 1 Cor. 8. 9, 10. and you cannot forget Mahomet's imposture so long as you see so many vast Nations believe his Grand Lie. Now, why should we not, as soon as a Missionary Quaker? for upon your principle I cannot imagine how to distinguish a New from an Old Alcoran. In many Assemblies you have, and still read Friends warms therein, but not Scripture; and the Spirit in your Writers hath often charged you to do so, witness some of their Title Pages: But they then speak out, whether you be not in deep Peril as they in 1 Tim. 4. 1, 2. Giving heed to seducing Spirits and Doctrines of Demons, and through the Hypocrisy of Lyars, — as I think, your text is better translated by some.*

Does not this Story wonderfully confirm our Doctrine of sinless Perfection? The Women enjoin their accused Brother to bow to them and Confess. Ah! the pride of this Quaker Spirit! it tells them they must Bow to no man, but withall it tells them that others must

D

Bow

Bow to them; so G. F. had the Humility to receive Adoration and Worship, and *Nails* too, and justify'd it by a pretence that Christ was in him: So says the Papist, he is in the Crucifix. *Further they must be acknowledg'd Prophetesses too*; Prophetesses no doubt, for foretelling a Fact 9 Years after 'twas done; nay, in the Authority of their Spirit, they have Popishly enjoin'd the accused to *pray for the dead Child*. Moreover Self-contradictions and Inconsistencies confirm their Infallibility, as well as the Pope's. One says, the *Childs Throat was cut*, another 'twas *strangled*; once 'twas *hid in the Peat-moor* and then 'twas *Buried on Sparkhead-moor*, hoping surely no search would be made there. Dreadfully they usurp the Name of God and Jesus Christ in vain; yea more, to vouch their Hellish Lies and Impostures, how audaciously and profanely do their Letters imitate the phrase of Scripture? How prodigiously is the Fifth Commandment violated here! It prescribes Duty in all Relations, but here's unnatural contempt and dreadfulest breach of Duty to nearest Relations: And what horrid violation of the 6th. barbarous thirsting for their Brother and Sister life! Of the 8th too and 9th, in seeking to rob them of their Reputation and Estate, and to draw them to accuse themselves, under colour of providing for their Children: Besides that they unweariedly, impudently, bore false, devilish false Testimony before God, Angels and Men. And is this the Perfection of Quakers? Yes, this is it indeed, just like that of the bloody self-righteous Pharisees, or that in *Jer. 2. 23. to 27 and 35*. Sure they would not have us think them void of sin, if they allow that either they or we know what Sin is. But, mark Reader, that

to know, since we must have *no Gospel, no*
Law, no Rule, but within our Selves; for a wiser
 Man tells us what we all may feel and witness in
 our selves, *That every Man's way is right in his own*
Prov. 21. 2. — Cap. 12. 15. Even the
 Fool is wise in his own Conceit, *Prov. 26. 12, 16.*
Prov. 28. 25, 26. And so were these great Per-
 sonalists too! *John 7. 48, 49. John 9. v. 22. — 34.*
 These indeed in our Story, since their Impostures
 were opened, seem to deny perfection in this life,
 you will *W. P.* deny it without shuffling? Or
 will *G. F.* deny it, who declared himself equal
 to God, and receiv'd Worship? Remember
 Reader, as their Infallibility consists with
 Lies, and Self-contradiction; so can their perfe-
 ction stand with most Abominable Wickedness.
 These are the People that confess no sins, nor will
 take a part in the justest national Humiliations;
 they are devoutly keeping their perpetual
 Sabbath the while in their open shops, that no
 customer be lost. No wonder they so perverse-
 ly refus'd to join, both in the Year 1689. and in
 1696, in giving God thanks for delivering us
 from our Religion from *French Tyranny*: Against
Christ without, they'll bear a Testimony,
 none against the late King *James* and Popery;
 mean, not they of *Pen's* Faction; for I ought
 to own that distinction, lest I wrong the Inno-
 cent.

Do we not reasonably demand an account of
 your Doctrine concerning Jesus Christ, and the
 Holy Spirit, on whom all this stuff is fathered, as
 said by his Inspiration, or that he had discover-
 ed all this to you? If there is no Christ but with-
 out you, and that's it you mean, all this may be
 for all this lewd stuff certainly came from

within, as *Mat. 15. 18, 19. Eph. 2. 2. Cap. 4. 18*
 If Friends will be so pleas'd, I can tell them of
 Stanch Quaker at this day so just and true, that
 being taken in the fact of Cursing and Swearing
 freely owned, 'tis not I, but the Devil in me: So
 may the Devil dwell and be Friends with the
 Quakers Christ within. But if that *Darkness and*
Corruption within (whatever you call it) is your
 Christ, it's the Devil's Christ, and God's Christ in-
 warns you against it, in *Mat. 6. 23.* And when
 he speaks, the Spirit speaks unto the Church
Rev. 2. But who or what is your Spirit? It
 seems to confess Christ, and you read that occa-
 sionally the Devil would do so, *Mat. 8. 29.*
 4. 34. If by the Spirit you mean that Divine
 Eternal Person, who spake in and by the Prophets
 and Apostles, *2 Pet. 1. 19, 20.* and speaks still
 the written Word, *2 Tim. 3. 16.* we know, that
 is not of him: But if your Spirit is your
imagination, or a wild Passion, then it's granted
 were acted by it. But then we that complain
 of Socinians and others, who make the Holy Ghost,
a Divine Power, Quality or Creature, must
 more complain of you. Tell us therefore plain-
 what ye mean by Jesus Christ, what ye think of him
 For ye have not told Dr. Lancaster to satisfaction
 Do you mean the Light or any thing within you?
 ye are wont when ye tell us, Christ is crucify'd
 in, risen and exalted within; yes, rather crucified
 than exalted, but how both I cannot devise. How
 ever take that notion with all its Non-sence, who
 can this Light, or whatever else in you, be
 Christ, i. e. be a Saviour, and be Anointed? for
 of you know that so these names mean? How
 that Light in you reveal Secrets, send Messengers
 (as you call your selves, Witnesses and Embassadors
 from the Lord Jesus Christ?) Why have not all

Quakers such Revelations, or Discoveries, since they are all furnisht (and we too) with the Light within? Is this Christ of yours a Person, glorious Lord, exalted at the right hand of God the Father, and such as the Scriptures represent true Christ to be? Then down go the Sentiments most of you have so long espoused about Christ: Yea are Apostates from Primitive Quakerism, and from Father Fox. That Jesus described in Scripture was to seal up Vision and Prophecy, *Dan. 9. 24.* or to give such perfect discovery of God's Counsel and Will to the World, that the Spirit's extraordinary Gifts of Illumination should be no more necessary, nor continuing. But the Quakers by pretending to continue that prophetic Revelation from him, deny his Work aforesaid; and denying that he hath still done his Work, deny that *He is come*, or worse; say, that *He ever was to come*, or *needs to come*. A singular Priviledge they have in having their Christ within, whom there's no danger of forsaking in any case; 'tis but to consult their Conscience, 'twill give a Response like that, *Cum fueris mortuus, Romano vivito more*. Then enter Father Mecombe, and all is done: They may in a new sense of his inward Christ will not fail to tell them) Faction come all things to all men, as already in habits and customs; so may be Papists or Turks upon occasion.

How 6. If you'll grant these Women were deceived, who deceiv'd them? Was it not that old Master of Art, so Officious among the Sons of God, *Job 1.* The same that beguiled the Corinthians from pure Christian Simplicity, *1. Cor. 11.* If they did err, God and his Spirit Truth so far left them. And then I think

it worth your inquiry, what might be the occasions or causes of that penal permission, that no more of you be so enchanted. One fatally intoxicating notion I take to be, that of the *saving Grace of God in all men*; whence could men devise more proud and provoking, bring all God's remedial provisions into contempt? I can see nothing it saves, unless they mean that it saves them all care and pains in working out their Salvation. For no people sleep so secure as they, without all fear or Spirit conflict.

7. Is it not time to review all the Doctrines and Practices which upon this one Antiscipitural conceit you entertain? If you are of the way, never were men so fearfully out of no guide so slippery as that ye have chosen; every *Proteus*, as all men see, only will change white. Ye can confess or deny Christ come in the Flesh, ye can own or disown satisfaction and righteousness; value or deride and decry his benefits, Grace and Word. The Antichrists in St. *John* were honest men to you, and yet of them he said, *they had not* because they did not abide in the Doctrine of Christ. I do not equal all Quakers in this charge, to all I say, Read, and consider your ways, 14. 16. A wise man feareth and departeth from evil, but the Fool rageth and is confident: also 2. 6, 12, 14, 15, 17, 22, 25, 27, 33.

Secondly; if perchance ye will not read, hear, others will: wherefore them I invite to serve, from this our Narrative,

1. That Primitive Quakers were very trouble-
some to Magistrates and Ministers with their pre-
mended Messages from the Lord. They would
come and openly disturb Mr. *Gilpin* (and hun-
dreds more) in the Church, and *H. W.* in his
house, and the Justices in theirs. Such was the
contemner and tendency of the Quakers Spirit,
they could not stay at home in their callings,
as *Thess.* 3. 6. to 15. They were immediately car-
ried against Magistracy and Ministry, the two so
great Ordinances of God for governing and
ruling the World; but what's the matter that
we so seldom hear of their Messages now adays
against Magistrates and Ministers? Why none to
King *William* and his Parliament, as to *Oliver*
and his? They can tell a pretty reason or two:
but we may ask, is their Spirit ceased, or are
they weary (*Outinam!*) with seeing their Pro-
phesies so oft baffled and disappointed? had they
need assure the Magistrate, that now their
mind is changed? Else how unsecure is the State
Church? Whom may they not accuse at this
time? And instigate others (for herein the Pope
and they agree) to execute their *Anathemas*?
Mark the Peaceable mind, and Innocence of
Christenizing, unswearing Quakers: Others they'll
employ to swear, at every Custom-house, that is,
Proclaim'd to do their drudgery. And *G. K's* case
sufficiently shews the World their benig-
nity to any they dislike. See *1 Joh.* 3. 10, 12, 15.
27. 14. Wrath is cruel, and Anger is out-
raged, and who can stand before Envy?

2. That Scripture and Quakerism are mutu-
ally enemies; *H. W.* must forsake that, if he'll turn
Quaker, Turk, or Papist; none of their Messa-
ges to him are from that. Indeed they boldly
D 4 Ape

Ape its Language, as the Devil uses to do in
 his Oracles. But if Scripture is such *Serpent's*
meat, such a Lying Book, or is not (as it affirms
 it self to be) the *very Word of God*, why do
 the pretended Spirit of God in Quakers aim
 speak so like it? use its Phrases, and way
 delivering its reports? Doth the Holy Spirit
 or does Jesus Christ love to resemble and imitate
 false seducing Authors? as the Pen-men of the
 Bible are, if they be not such as they own
 themselves to be: But if indeed they were
 and taught of God, then is Quakerism con-
 trary to the Doctrine that is of God. I know
 what respect they give it, since a good Act
 Parliament taught them what to say for peace
 but how else do they yet honour it? And if
 they do, what sort of Christians can they be?
 The Jews were to retain and observe Mo-
 Law, *Mal.* 4. 4. and we Christ's, *Matth.* 28. 20.
 and *Christians* I find those called, who receive
 Christ's and his Apostles Doctrine about the
 Person and Office of Christ who died for Sin-
 ners: *Acts.* 11. 26. with *Eph.* 2. 21. But they
 do not: Nay, you hear them count those good
 Christians that heard not this Doctrine; but who
 Believers can such be? *Ro.* 10. 14. Do they
 hereby confess another Christ? *Ro.* 16. 20.
 Well, though they be Enemies to Scripture,
 them the Scriptures of both Testaments are
 fulfilled, that such *deceivers will come*, *Matth.*
 24. and that there is a Spirit of Error as well
 of Truth; *many small Antichrists* as one Gra-
 one; so that we need not call in question
 Scripture-Christianity for them; nay, they afford
 us an argument that it is the very Word
 Words of God,

do in 3. Observe the pride and danger of casting off
 erpeni Scripture-Rule. Honest Men come to the clear-
 affirm Light to be tried and undeceived; these
 y down from it, that none may have whereby to
 aim convince them, admitting no appeal but to their
 ay own Light, i. e. the Defendant will be his own
 Spirit Judge: This holds them fast in the Devil's snare.
 imitat And how credulous can they be of any Reports!
 of th know whom they surmised to be the Author
 y ow of a Book that offended them, and Answered it
 re fear his, with many lying, scurrilous Reflections,
 n con when he knew no more of its Author than they:
 know But that's a small thing. Mark how this Wo-
 Act man's Revelation began, even at her FEET, to
 peace make sure of entire possession; no wonder they
 And count all others carnal, since Quakers are all over
 ey be Spiritual, that they can receive spiritual Im-
 Mos pressions and Divine Revelations, even in their
 8. 2 heels; but hear the consequence, Ezek. 13. 3, 5.
 receive 4, 8, 9. and v. 17. to 23. I have sometime heard of
 ut t Monkish Dispossession, and egresses of Demons a
 or S inferiori, but never of any illapse of the holy Spi-
 ut th ut like this. *Risum teneatis?*

4. How busy the Devil hath been, is, and
 ut wh will be against the Word and Spirit of Christ,
 they n will be against his Church and Honour;
 20, 2 and thereby against his Church and Honour;
 ure, and ah! how strong his delusions when once ad-
 ats a mitted? Hardly were any of these seduced
 Matthe Wretches wrought to the least measure of Re-
 well pentance, and shame, after most woful frustrati-
 Gra ons of their Dreams, and publick detection of their
 ion o Lies. This is the fruit of casting off Scripture,
 y aff Ministry and Ordinances as outward, carnal
 Word things; so easy it is to retain a pretence of Re-
 3. Q ligious quite separate from its life, truth and
 power. Here we have great swelling names of
 Spirit

Spirit and Revelation, and of *Jesus Christ*, but coupled with a fierce bloody Zeal as any in Popery. Might not such Revelation be as good a Weapon as a Wand or a Dagger, to Poison or Stab *H. W.* as to put the Magistrate upon hanging him on such proof as is just to the Reader, these are no new things in the World. Would it Marvell not if the Devil acts now as he did of old. But what a senseless sham is Quaker's pretence to *Universal Charity*? Sometimes they tell us that even *Socrates* is safe in obeying his Light, as *T. S.* of late; why then do they not let all alone to be taught by their own Light? But their treatment of *H. W.* when he claim'd, shews that they can endure none but themselves. And here observe their singular Charity to Protestants, whom they set on every ground with Papists, Jews, Turks and Pagans, just so and no more. A goodly price is this purchase on Reformed Religion! and the glorious everlasting Gospel! since Pagans be and do as well without it. But says the Spirit of Truth, *Psa.* 147. 19, 20. *John* 14. 6. *Eph.* 4. 18. and Spirit, are not we highly obliged by this their Candor? Oh the front of these Men! Truly did we use Scripture no more in our houses and Assemblies than most Quakers do in theirs, as well as might be Pagans.

5. Mark by what means *H. W.* once a Quaker escapes out of their Net. In him you first see there may be fearful long Backslidings of good people, *Pl.* 37. 23, 24, to 34. whom yet effectual Grace will recover, as *Peter*. *Satan* though he may winnow them, shall lose his prey. Were it possible, he would deceive the very Elect, *Mat.* 24. 24. But Christ hath prayed that their Faith do not utterly, finally fail: Wise and merciful provision

provision hath he made in the new Covenant
 for such Cases, *Jer. 3. Ezek. 36. Hos. 14. 4, 5.*
 But see here by what Methods and Arguings he
 was set right, and reduced to Truth; 'twas
 proof of his just use of his Reason, and consideration gui-
 ded by Scripture, that represented Quakerism to
 did seem groundless, absurd and Impious; then durst
 Quakers no longer abide in it: May others give like
 the glory to free, rich and powerful Grace, *Ezek. 16.*
ing him. 63. 2 Cor. 6. 16. coming out from among Un-
 believers.

6. How wise and faithful is the Lord in exer-
 cising his Children by Persecutions, Afflictions,
 singular Approaches, &c. according to *Psal. 119. 67, 71,*
 even for much endeavour had been used to con-
 agate since H. W. and his Wife, of that Error; but
 his purpose rather than let them sin unto death, God per-
 ever in their own nearest Relations to be their
 s well as their scourge; this opened their eyes to let
 them see the strong Delusions of the Quaking
 spirit, and now they humble themselves great-
 ly, write an Acknowledgment of their Errour;
 ve using Prayer of the Church, &c. and after a while,
 mbles were received. Reader, see *Psal. 94. 12, 13.*
ell we. 119. 78, 79, 80. Heb. 12. 10, 11. wherein the
 Lord fully declares his fatherly purposes in cor-
 recting his Children, especially in case they go
 Quaker way. But it's dreadful when Corrections make
 st few impression, *Jer. 5. 3.* Thus it hath been with the
 good most of H. W.'s persecutors to this day; con-
 structing which frame of Spirit I with others
 gh be may take warning from *Jer. 6. 10, 15, 16, 17, 19*
 ere is *cap. 8. 5, 6, 12.*

7. Think

7. Think what need of thy Compassions and Prayer for these so deluded, that by the Gospel they may be better enlightned, *Acts* 26. 18. *Rev.* 3. 18. The Lord is patient, (Oh how patient! towards them, suffering his Name to be thus blasphemed. The day is not yet come (but it is coming, *Jude* 14, 15.) wherein he will judge the World by the Lord Jesus Christ, whom he has ordained Judge of the Quick and Dead. While he thus forbears, it's meet we should act in a like Spirit towards sinners. *2 Cor.* 5. 10, 11. *Cap.* 6. *1 Tim.* 2. 24, 25. even towards these; they are no alike deplorable. God once convinced many obstinate *Jews*, and will more; so he recover'd many from the depths of Popery: Nor are all Quakers equal in sin. Some ground of charitable hope remains, that if they durst examine, the Veil might be rent from their blinded minds. I know their danger from *2 Cor.* 4. 3, 4. *2 Tim.* 3. 13. but *H. W.* and others, after many Years delusion were recovered. Who then dares say that no more shall, after a longer stay in their Tents? They must be rebuked sharply; yet, Christian Reader, put on Bowels of large Compassions: Charity for these they have none, till thou turn Quaker; no, not common Pocket-charity, most of them confine that to their own; thou therefore put on the more Charity to them, as Christ Jesus to the obstinate, murdering *Jews*. It's hard to say what thou canst do to convince or gain any of them. If they will not hear thee, nor the Church, they must be left to God. But *Noah*, that perfect Man, and preacher of Righteousness, condemned the World. That thou mayst profit them, or at least Antidote thy self, I beseech thee,

1. To practise in the name of Christ that Mor-
 tification of Lusts and Passions they pretend to;
 particularly that of Self-conceit, Revenge, and
 Zeal: These thou seest our Perfectionists had
 not put off. St. John in his day, to secure against
 worldly Anti-Christ's then appearing, advised to
 crucify worldly Affections, 1 Joh. 2. 15. cap. 4. 5, 6.
 While I: Love of Gain hath made many Quakers;
 for the Devil, and the worst of Men will be kind
 to their own.

2. Adorn Christian Doctrine (which they pro-
 fess not) in a holy, shining life: Be better than
 they, 1 Pet. 2. 9. Do they make shew of any Ver-
 tue, or laudable practice? It's a vile shame if
 Christ's Disciples out-do them not; whose Light,
 Principles and assisting Grace so far exceed theirs.
 They once made a specious shew of Humility,
 Self-Denial, Contempt of the World, plain, up-
 right Dealing, frugality and gravity in Apparel:
 The World sees it's not so now; their Rule can
 stretch and bend, but thine is not so slippery and
 movable: Let them see, that better Principles
 make better Men; especially beware of casting
 any Offence before them to confirm them in their
 way.

3. Keep Humble and low in thine own eyes;
 There is no cause that sinful man should lean to
 his own wisdom, strength, or Righteousness.
 God resisteth the proud that will not bow to,
 and depend on his Guidance and Grace; but
 his Favour he shews to the Humble, such he
 guides, leaving others to be misguided by their
 own lusts. Psa. 81. 11, 12.

4. Magnify Jesus Christ the incarnate Son of God, the great Light, and Saviour of the World as necessary to thee in all thy Affairs with God and with thy Spiritual Enemies, 1 Cor. i. 31. Col. 2. 3, 4, 5, 6, 7, 8, 9, 10. He is precious to such as know him, or themselves, Phil. 3. 7, 8. The Faithful cleave to, and follow him in all his Ways and Ordinances; by Faith in him they live and are preserved. Ah! Reader, beware of them that vilify him, and his Wisdom; Beware of the Quaker's Spirit and Insinuations. It has oft appeared that such as have joined themselves to them, are prepared for any Delusions the Devil can suggest; their case is mournful, but they scorn our pity. It's dismal to think how seldom any of them are reclaimed, and how Pagan like their young Generation is educated; but that this should be at this day in a Reformed Evangelized Nation is saddest of all.

5. Grieve not the Holy Spirit of Truth. Ah! where wilt thou run when he ceases to lead thee? Dare not to disobey that Light he conveys by and from the Oracles of God: Receive Heavenly Doctrine, even the whole counsel of God in the Love of it, lest thou be delivered to believe lies and hardened through the deceitfulness of Sin. Of all people, proud, empty Professors, whose ears are itching, are likest to be the Seducer's Prey; for this I dare appeal to all that mind their late Profelytes. When many deceivers were abroad, St. John thought it needful more fully to instruct and confirm his Disciples in present Fundamental Truth, which those and ours agree to subvert. See 1. Joh. 2. 18. &c. St. Paul also went about confirming the Disciples souls, Acts 14. 21, 22, 23.

in the Doctrine they had received, *Eph.* 2. 20, hold that fast, 2 *Thef.* 2. 14, 15. *Jude* 3.—17, 18, 20. *Rev.* 2. 24, 25. Surely these cautionary admonitions are of use still, and ought to be alike acceptable to thee.

Finally, Dread the Methods whereby others were inveigled, *i. e.* a pretence of all inward Spirituality in Religion. A form of Godliness without life and Spirit God abhors; but while we are in the Body, we must employ Souls and bodies in his worship, we must have visible, sensible ordinances; such the Wisdom of God hath appointed us: But these waxing secure and wanton in formal profession, first cast off all ordinances, all outward duties, all prayer, only with this reserve, when their own Spirits would give 'em a jogg, *i. e.* when their flesh had nothing to object. Thou therefore when tempted to quit the beaten path of Scripture-worship, be sure to have good and clear divine Warrant for any new way commended to thee. So thou hadst need, who must render to God an account why thou dost turn aside from the great Shepherd's Wills. Wise *Solomon*, in *Proverbs* 2. 20. counsels thee to walk in the way of good men, and keep the paths of the Righteous: So *Heb.* 6. 12. do you so, praying all along to be taught of God, and led by his Spirit into all Truth by means of his Word. *Psf.* 119. 18. Open thou mine eyes, that I may see wondrous things out of thy Law. *v.* 19. I am a stranger in the Earth, hide not thy Commandments from me. *v.* 24. Thy Testimonies also are my delight, and my Counsellors.

THE
CONCLUSION
TO THE
Sober-minded Quakers.

ONCE more I beseech you hear what this Story speaks to you: You plainly see the native tendency of your pretended Revelation yet all your Speakers to this day hold fast the pretence, alledging they know not who shall speak untill *the Spirit moves* in that very hour of the assembly; nor what shall be spoken: A conceit that has oft made me smile; when I have been told a week beforehand by your selves, that such a man will on such a day speak at such a place, but *populum phalerias*, the credulous Mob must still be fed with wonders, and the Women too, (who all things love to have their Tongues at liberty must be heard gagling as the green Apron gives them utterance: Of this I know some of you are sick and weary; though they dare not openly condemn it; since so many have undertaken to justify that impudent contradiction to the God of Order and to baffle those 2 plain texts. 1 Cor. 14. 34, 35. 1 Tim. 2. 11, 12. But in truth the woful misadventures of our 3 she-Apostles, not to mention the fullsom noise and nonlence of such others, may well turn your stomachs against that principle which

which has let the Female Spirit loose: How to get
 of this unruly Evil by your notion, I cannot
 discern: Therefore I adjure you, seriously consider
 what you have done in casting off Scripture-rule,
 plucking up that hedge, chusing to walk in a
 new light: Some of your Crafts-men, I know,
 now deny this, whose Ingenuity I cannot but
 prize, since the Fact is notorious in 100 of your
 books, and in constant practice; for God's Book
 has no place or honour in your Assemblies, nor do
 your Teachers submit themselves or Doctrine to
 its Judge. From this you cannot honourably re-
 pent, without taking shame to your selves, as sin-
 cere Penitents use to do; and proclaiming to the
 world that herein was your first and most dange-
 rous Error: If yet you see it an Error, 'tis a fatal
 one. Why then will you not confess and forsake
 it; as *Psal.* 119. 176. *Prov.* 19. 27. Erring is com-
 mon to Men, and why not to you? 'Tis an old,
 and common Error, and harder to correct, but the
 more necessary, since you can else never know
 wherein to return. The Scripture is God's own
 provision, to prevent or recover from Delusions:
 if you will not yet appear before that Tribunal, I
 think you cover your Sins, and cannot prosper: come
 forth therefore from the tents of Deists and Papists,
 and all that shun heavenly light; and if you mean
 honestly, let us see you henceforth teach and wor-
 ship, and walk by this holy Rule. Search the di-
 vine Records, which are able to make you wise to
 salvation through faith in Christ Jesus. You can-
 not do less, if you have due care of Immortal
 souls; it's utterly unsafe to continue under other
 guidance: Resolve but on a little honest humility;
 and you may escape the snare of the proud Devil,
 saying as *David*, *Psal.* 119. 10, 11. 18, 19. 33 to
 God, and God may yet grant you Repentance to the

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acknow-

acknowledgment of the Truth: Your Spirit is grown evidently tame and towardly in other things: it keeps exact time in your Meetings by virtue of a watch *within you*, for an *outward clock*, or Glass on a high place is an abomination: Why then may it not allow you to alter in this, which is the very foundation of all you do amiss? Close now your Eyes to this warning, for fear of the Condemnation in *Joh. 3. 18, 19. Joh. 9. 41.* What I advise you is just and fair: Which if you will not hear, it only remains, that (as the good old Prophet *Jeremy*) my Soul weep in secret over your incorrigibleness, and that you reap the bitter fruits of your obstinacy, as the very true and faithful Witness, the Son of God, has denounced in *Luke 11. 42.*

THE END.

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